

The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages.

NOTES AND COMMENTS

THE mayor of London, England, is said to be a Jew, the fourth one of that race who has held that high office.

A REAL reason is a good excuse, but an excuse is not always a good reason. If you are absent from the prayer-meeting, be sure that you have a reason.

WHATEVER may be ones profession of attainment in holiness, unless his daily living in the manifestation of all of the Christian graces is quite up to the same standard, it is counted for little or nothing.

WHAT we need above all things is communion with God, that we may have his strength to help, to do, to bear, to forbear and to suffer. When we have "done all" we need his help to enable us to "stand," yet in our place with-out concession or compromise.

THE renewals and new subscribers that are coming in, besides the many friendly letters from our friends, are quite encouraging. Our new style seems to please all of our people. We are glad to have them say so, it helps us in our work.

THE least things in religion are better to the true Christian than the greatest things of the world. To be rich toward God in faith and love and good works, though little in a worldly sense, is of infinitely more value than to possess millions of earth's gold without them.

To show the lack of power of infidelity, it is said that: Ingersol's home city affords but small audiences to hear the great unwashed, but that the churches and Christian association halls are liberally attended by pious and hopeful worshippers. Well, is it not so that "no weapon fashioned against the Lord shall prosper?"

WHY is it that those who know the sweetness of grace and the bitterness of sin, will yet be led in the way of transgression? It can only be accounted for on the strong supposition that "Israel doth not know my people, doth not consider." A lack of due con-

WE gladly welcome Bro. L. H. Huff, from Alabama to Mississippi, as pastor at Laurel. He has one of the most important fields in South Mississippi, and a noble people as its constituency. May the Lord's hand be with him and them for great success in the cause we all love so well.

WE want five hundred new subscribers by Christmas; would it not be good work to bring it about? Then, will not every reader of this paper join us in this effort? What light and comfort we can carry into half a thousand homes, and with but little effort. May God put it into the heart of His people to do such a blessed thing.

NOTWITHSTANDING the potency of the power on the throne, there is sometimes a power behind the throne that impels action. The people of England, Germany, France and Italy, are raising such a sentiment against the cruelties of Turkey in Armenia, that those governments will find it very inconvenient not to take some action to stop it.

BRO. BRECKENRIDGE, one of our self-sustaining colporteurs, was in the other day and reported a large sale of Bibles, and a growing demand for the blessed Book, especially family Bibles. It is certainly a blessed work, that of carrying the Word of God to the people. Our brother has our prayers and best wishes for the largest success.

FIRST the Universalists, then the Unitarians, and after that Methodists liberated women and sent them out to preach. Their supposed success served to excite emulation and stir up other more nearly evangelical Christians, until now even the staid old Baptists, in some few instances, in worldly places, are waiting to let the women go. We hope, however, that the millenium will come first.

IF all who claim to be Christian preachers would preach the genuine gospel, that is, "pure religion and undefiled," to be obtained, professed and lived, and then enforce it with unblemished and unspotted lives and Christly exhortations, they might safely keep off of the hustings and would have no occasion to go into politics for success. Right soon the "glory of the Lord would cover the whole earth," and the "desert places would blossom as the rose."

THE pastor who is always striving to get more religion into his church or churches, will, in all probability, effect more real good along all lines than that one who is always straining to get more money out of it. It is a truthful saying that "a church should not revolve around the money, but rather around Christ. Money must be had, but giving is the result of religion in the heart and conviction of Christian duty. Feed them well on the gospel, give them frequent opportunities and they

OUR MISTAKES.

Baptists are not beyond the possibility of making mistakes. While they are nearer the New Testament standard in the faith and practice than are other denominations, yet they might be nearer than they are. Baptists, like other people, sometimes go in a hurry, and hurry often ends in worry. As the proverb has it: "He that makes haste to get rich, shall fall into mischief." As Baptists, we have somewhat fallen into this pit. Not that we have gone too fast, but that we have not guarded our steps. Zeal sometimes eats up the house of the Lord. Paul preached to a people who were very zealous, but it was a zeal without knowledge. The Athenians were very religious, but what did it all amount to? Worse than nothing. Zeal in a good cause is commendable, but zeal must be subjected to wisdom. No one was ever more zealous for good than Jesus. He went about everywhere doing good. We need more and more to imitate His example.

As Baptists, what have been some of our chief mistakes? 1. In our zeal for missions and missionary enterprises, we have failed to appeal to and develop a scriptural motive along with our giving. Mere human sympathy has too often been the ground of our appeals for giving to missions. Shall we be void of human sympathy for the suffering? Nay, but our sympathy should be the outflow of hearts mellowed by the grace and love of God. If there be a famine in China we should send them bread because they are in need, and because they are God's creatures and our brethren in the flesh; if there be a moral and spiritual dearth there and a cry for the Bread of Life, we should send the gospel to them because it is God's power unto salvation, because we have been commanded to do so, and because God in Christ will be honored in our doing it. We should have put mission work, in the beginning, on a scriptural basis. How many dollars have been given, by our people, as the result of some pathetic story, or from an appeal to the motive of slavish fear? A man may place a monument at the head of his mother's grave from a feeling of family pride, from a fear of criticism, or because she is his mother, and as such he loves her. We naturally commend the last motive as being the only one worthy of manhood. So our mission work may be carried on from either of the above motives. We may give as a matter of denominational pride; we may give to cause we fear that others will charge us with stinginess; or, we may give because we desire to honor Christ our Savior. When the last is the motive, our gifts will be abundant and continuous; when either of the other motives move us, our gifts will be weak, human nature. Now is it not a fact that Baptists have pondered so much to human weaknesses in trying to create a missionary spirit among the people? It is better to let the people

than to bring the standard down to them. If this has been our mistake, let us profit by our failure, and let the motive of missions, from this on, be love for God, love for Christ, love for the Holy Spirit, and love for souls lost in sin.

2. In our zeal for God's glory, in our denominational prosperity, we have not laid New Testament stress on qualifications to church membership. In a word, we have been too eager for members. No one should unite with a Baptist church so long as their conscience, enlightened by the Word of God, permits them to remain out. We have fallen too much into the popular idea that everybody ought to belong to some church. People, when they are converted, ought to be encouraged to read the New Testament as to their duty, and the ministry should aid them in realizing what duty is: but the domain of individual accountability should never be subordinated to the selfish end of mere numerical strength. Baptist churches do not need any except those who have an experience of grace—of pardon, justification, of faith in Christ as a personal Savior. We should bear in mind, brethren, that the Cross is on this side of the Jordan; that the Jordan is on this side of the church, and that a soul, until it has been cleansed at the Cross, has no place in the Jordan or the church. This of course is our position as Baptists, and has been ever since John the Baptist said, "Bring forth therefore fruits worthy of repentance."

3. In our zeal for missions, moral uprightness as to living, and other denominational peculiarities, we have forgotten to emphasize the doctrines upon which our Christian and church existence rests. We have led the people to the limpid streams of saying truth, but we have not led them to the great fountain from which these truths flow? Faith, repentance, love for each other, baptism, missions and a score of other subjects we have dwelt on to our delight and profit, but the character of God, the character of man, regeneration by the Holy Spirit, election, grace as displayed in election, these things we have neglected until, it is a fact, they are ignored by the mass of our people—many preachers not excepted. We have too many churches and so long as we have churches, we will have trouble in our ranks. Give me a dollar that has 100 cents in it, let it be gold, silver, copper or iron. Yes, and let us have Baptists in our churches who measure up all the way from Genesis to Revelations—who believe what God has revealed, and do what He has commanded.

THE day of National Thanksgiving, which will be the last Thursday in this month (26), would be a good time to remember the orphans among our people who are so much in need of a home and shelter. It occurs to us that our people could not do a better thing than take a collection that day and send the money to Bro. L. S. Foster to help on with the Orphanage he is striving to establish. No doubt the Lord would bless such kindness.

THE Spanish people seem to be the "new woman." They reached the high water mark recently in one of their characteristic contests when they pitted a woman against a bull in the

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WE are very grateful to our brethren of the press who have spoken so kindly of our efforts to put our paper on a better basis and thus attain to the aim and purpose we have had for some time before us. We give below what a few of them say about it, without any fulsome flattery, and we have no doubt with great good will. They all have our earnest thanks.

WHAT SOME OF OUR BRETHREN OF THE PRESS SAY.

THE BAPTIST RECORD comes out in its new dress as an eight page, five column paper and looks as neat as can be. We wish for it great prosperity and usefulness. [Texas Baptist Standard.]

THE BAPTIST RECORD has recently come out in a new dress, which greatly improves its appearance. THE RECORD is a good paper and it has our best wishes for abundant success and usefulness. [The Baptist Chronicle.]

THE BAPTIST RECORD has come out with a new dress, and now has eight pages instead of four. We congratulate THE RECORD, and hope for it increased power and usefulness. [Western Recorder.]

THE BAPTIST RECORD, always interesting and safe and progressive, comes to us in new and improved form. The type is new and legible. The paper is clean and the matter, as ever, is full of interest. We wish this worthy and esteemed exchange continued and ever increasing success. [Texas Baptist and Herald.]

THE BAPTIST RECORD, of Meridian, Miss., comes to us in a changed and improved form. It has eight pages instead of four, as formerly, and presents a much neater appearance. Drs. Hackett and Venable and Foster, the editors, have our best wishes for increased prosperity. [Baptist and Reflector.]

THE day of National Thanksgiving, which will be the last Thursday in this month (26), would be a good time to remember the orphans among our people who are so much in need of a home and shelter. It occurs to us that our people could not do a better thing than take a collection that day and send the money to Bro. L. S. Foster to help on with the Orphanage he is striving to establish. No doubt the Lord would bless such kindness.

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Feathered Arrows.

S. W. SIBLY.

"Some people have just enough religion to make them miserable," is an old saying, but one that does not express the truth. The saying appears to indicate that one can be partly religious and partly irreligious. To the contrary, a man is religious, or not religious. The truth lies in another direction. It is the kind of religion that a man has that determines his misery or happiness. If he has true religion, the smallest amount of it will give great pleasure. The grace of God, however little of it we may have, does not fruit itself in misery, but in joy in the Holy Spirit.

"Man's extremity is God's opportunity," is another old saying, but one that does not express the truth. The saying appears to indicate that one can be partly religious and partly irreligious. To the contrary, a man is religious, or not religious. The truth lies in another direction. It is the kind of religion that a man has that determines his misery or happiness. If he has true religion, the smallest amount of it will give great pleasure. The grace of God, however little of it we may have, does not fruit itself in misery, but in joy in the Holy Spirit.

"Join the church of your own choice," is the modern way of determining church-life. Would it not be better to send people to the New Testament to decide this question? What right have we to choose when God has chosen for us? The only choice any of us have, is to choose what God has laid before us as a plain duty. If the New Testament has left the matter of church relations optional with believers, then we have the right to our own preferences; but, if it defines churches and church-life, we are shut up to the New Testament method. This New Testament does, and woe to the man or woman who deals so lightly with Christian obligations. With such a motive rooted in the mind of the Christian world, nothing would be surer than the downfall of our holy religion. "Thy will be done."

Those Central Association Resolutions.

Next to our State Convention, there is not a body of Baptists in the State of more backbone and intelligence than the Central Association. I am glad, therefore, that such resolutions were adopted by such a body. The points in the resolutions which I wish to call attention to are the following:

1. "We encourage our young ministers to go to a theological seminary whose professors seem to be agreed in believing that the Baptist church of England practiced immersion."

A historian, but I am not in favor of a man to teach our young ministers who knows more than a whole denomination of over two-million, for in such a case he is apt to know more than he can prove.

Dr. Whitsitt, President of our Theological Seminary, has published to the world that English Baptists practiced sprinkling for baptism up to 1641, and then invented immersion. Immersion, this being the case, all English and American Baptists descended from sprinkling ancestors. Drs. Eaton, Spencer, Christian, King (of England), Jarrell and others, have shown that such is not true. From the way the professors of the seminary have defended Whitsitt's position, by ridiculing, burlesquing and belittling the opponents of Dr. Whitsitt's "discovery" (?), I conclude that they endorse his historical teaching.

Will the trustees of the seminary compel us to patronize an institution whose president undermines the history of the faith for which our fathers bled and were roasted, or withdraw our boys and money in favor of pedo-Baptist schools nearer home? Dr. Whitsitt is being extensively quoted in support of sprinkling for baptism.

Rev. W. F. Tillet, D. D., Dean of Theological Faculty, Vanderbilt University, in Sunday School Magazine, p. 6, says: "Dr. Whitsitt, President of the Baptist Theological Seminary at Louisville, has recently presented the historical evidence to show that it is only during the last two centuries that the English Baptists have confined themselves exclusively to immersion as their mode of baptism. Prior to the middle of the seventeenth century they baptized by sprinkling or pouring."

The above must be very refreshing to Prof. Whitsitt and his apes. The professors of the seminary need not try to ridicule or coerce us into silence on this question. One of two things seems to me, must be done: (a) Dr. Whitsitt ought to resign, and if he does not (b) Let the trustees of the seminary have this period investigated by a committee from the Southern Baptist Convention.

5. Another point in those resolutions is their opposition to patronizing a seminary "whose professors seem to be agreed that pedo-Baptist churches are churches of Christ, and that pedo-Baptist preachers are truly called ministers of Christ."

6. "We think it better that our young ministers, after completing their literary course in college, prayerfully study God's Word for themselves than go to such a seminary as this."

The "invention of immersion," the "branch church theory," "pulpit affiliation," and "alien immersion," are not the things for our young preachers to learn. Recent developments have led me to be heart and soul in favor of the endorsement of a theological seminary in Mississippi, with ample library, and a competent professor to give such theological training as will be necessary to prepare our young preachers for the work before them.

Letter from Virginia.

BY J. WM. JONES.

(CONTINUED FROM LAST WEEK.)

We have, also, a "Committee on Co-operation," whose effort is to get every church, and every Baptist in the State, to "co-operate" with the General Association—i. e., to give something regularly to all of our boards. We are very far from having attained this steady progress. It has been made, and we are hoping that the day is not far distant when all our churches at least will give something to each one of our boards.

Our Orphanage, located at Salem in the beautiful valley of Virginia, under the able management of Saml Geo. J. Hobday, has proven a great success, and our Ministers' Relief Fund from interest on a invested fund of about \$20,000 and receipts from the churches has been enabled to pay about \$4000, annually, to the needy or disabled preachers, their widows, and orphans.

The Education Board had under its care, assisted last year 61 ministerial students—44 at Richmond College, and 17 at the Southern Baptist Theological Seminary—and was yet enabled to report at the last session at the General Association every dollar of indebtedness paid, and \$468.59 in the treasury with which to begin the new year. It remains to be seen whether the board will be able to make good a report when we meet in Richmond next month.

The State Mission Board reported last year the employment of 71 missionaries, laboring in every section of the State and baptizing 1345 persons, and holding 2000 protracted meetings in which 2,000 others professed conversion and the raising for the work during the year of \$10,706.84. The board was instructed to endeavor to raise during this current year \$20,000; but with "hard times" (or at least the constant cry of "hard times") and the political excitement, it is feared that we will not reach it.

Virginia reported at the last General Association contributions for the year to Foreign Missions of \$23,313.76, and to the Home Mission Board \$9,610.17, and these amounts were in clear cash without any deduction for "cost of collecting."

The Sunday School and Bible Board reported last year the labors of one general superintendent, and 27 colporters who had done a noble work. The churches had contributed \$4,895.78, and their sales amounted to \$4,708.33.

The statistical secretary reported last year the total contributions of our Virginia Baptist churches for religious objects as \$499,599.66. These figures are taken from the minutes of the District Associations but are far below the actual amount contributed since there are always a number of churches who fail to report.

OUR SCHOOLS AND COLLEGES. The Baptists of Virginia have just cause of pride in their schools and colleges. Richmond College, located in the beautiful city of Richmond, with ample library, and a competent professor to give such theological training as will be necessary to prepare our young preachers for the work before them.

has this year the largest number in its history.

Hollins Institute, Woman's College, Richmond; Southwest Virginia Institute, Bristol; Roanoke Female College, Danville; Southside Female Institute, Burkeville; Albemarle Female Institute, Charlottesville; Luray Female College, and others afford ample facilities for the education of our girls, while scattered all over the State are excellent Baptist Academies for our boys.

Dr. Carry, when one of the professors of Richmond College, was accustomed to say: "The Southern Baptist Theological Seminary is the Theological Department of Richmond College," and we continue to so regard it. The "Whitsitt controversy" has not created even a ripple among Virginia Baptists. Our District Associations have not only failed to pass resolutions on the subject, but none have been even offered, and our people have such implicit confidence in the scholarly attainments, unsullied Christian character, and doctrinal soundness of President Whitsitt, that they would never think of raising a clamor against him even if it were proven that he had made a mistake on a question of English Baptist history, which involves no question of doctrine, or practice, and the abandonment of no creed or tenet which our Baptist people have ever regarded as essential.

We could wish that the Anti-Baptists of England had practiced immersion, and that all of the world would do the same, but we base our belief not on historical precedent, but on the teaching of the New Testament, which alone we take as the rule of our faith, and the guide of our practice. We think therefore, that some excellent brethren have made much ado about nothing, and that there has been a great "tempest in a teapot," which will soon subside and leave our grand old seminary to go on its career of usefulness.

Certain it is that Virginia Baptists are standing square by Dr. Whitsitt and the seminary, without feeling themselves called on to express an opinion on the historical question involved, and upon which they are perfectly willing to allow brethren to have honest differences of opinion.

But excuse me. I have written far more than I intended—more I fear than you will care to print—and must stop short off without even alluding to some other matters about which I had purposed to write.

Can you not, my old comrade, come to our General Association which meets in Richmond on the 13th of November? If you will I promise you a hearty welcome, old Virginia hospitality, some subscribers to THE RECORD and an opportunity of revisiting some of those scenes in which we mingled in the brave old days, '61-'65, at which some of these youngsters, who have learned their "history" from Northern books, may sneer, but which you and I can never forget, and of which we will never so far lose our remembrance as to count on.

J. WM. JONES.
The Neglected Members.
What a long and list of neglected church members there are! There are thousands who, when they united with a church,

pledged themselves to attend regularly the preaching services and the week day prayer-meetings. For awhile they remembered their vows, but they allowed worldliness to enter their hearts and then they soon became neglectful of their duties as professing Christians, making the most trivial excuses for not attending the services of God's house.

Referring to this class of people, Dr. Joseph Parker, of London, says: "Let me begin with those who will never come up to the week-evening service. The moment a man gets \$10,000 a year he thinks it is dangerous to go out in the evening. When he had \$750 a year he said, 'I wish there were two prayer-meetings in the week; I should attend both; but the moment he got \$10,000 a year he said he felt it rather dangerous to go out after dark. Ten thousand dollars a year! Now, I will tell you that I have known a man who, having served a stone wall begins to break down. Nothing will save you but repentance toward God and getting back to the stonebuilding. Because you will then give up the Sunday evening, and that is how we go, and it will come down to the one crust a day, the Sunday morning, and that would go if we could decently get rid of it. That is the rule, the philosophy, the dark, tremendous necessity. Beware! I saw you at the corporation dinner the other night; it was not quite safe for you to go out then. I saw you, in imagination, at the theater the other night, coming out at half past eleven o'clock, and you said it was not quite safe for you to go out in the evening. Ah, no! I saw you, lying soul, orthodox on all points in the catechism, but heterodox in conduct, in zeal, in flaming passion for the kingdom of God."

Reader, does this description fit your case? Do you neglect your Christian duties on the slightest pretext? Do you make excuses for not attending the prayer-meetings which you would not think of making if you wanted to attend some party or place of amusement?

C. H. WETTERBE.
An Appeal.

DEAR BRETHREN OF MISSISSIPPI:—Have you ever considered how much God has honored you in the missionaries from your State who are working in foreign fields? Look at them: E. Z. Simmons and Mrs. R. H. Graves in China; J. H. Eager in Italy; E. N. Walne in Japan; W. T. Lumbly in Africa; A. C. Watkins and J. G. Chastain in Mexico. Every one of them pure gold. Surely Mississippi Baptists, with such as these on the field, ought to be earnest and active at home. Below we give a table showing our needs for 1896-7, and the contributions for six months. Mississippi did nobly last year. We hope she will do even better this year.

We need funds right now, and hope the churches will give not only liberally, but very promptly.

Fraternally,
R. J. WILLINGHAM,
Richmond, Va.

	Am't asked	Given to date
Ala.	\$ 8,400	\$ 2,207
Ark.	2,400	617
W. Ark. & La.	1,800	72
D. C.	1,800	339
Florida	1,800	87
Georgia	16,000	7,544
Kentucky	16,000	4,768
Louisiana	2,400	461
Mississippi	9,000	2,286
Mo.	3,000	971
N. Carolina	9,000	1,402
W. N. Carolina	800	348
S. Carolina	12,000	3,246
Tennessee	7,800	2,362
Texas	12,000	2,565
Other sources	1,400	423
Total	\$138,400	\$42,886

Some Strange Things.

Baptists claim to hold, teach and practice, the truth as revealed in the Bible. Is it not strange that they do not all stand by the cause they represent? If I am a Baptist I ought to support Baptist institutions, I ought to attend a Baptist church and help support that church. We have Baptists who move in town (some already in it) who do not bring their church letters. They drift around from pillar to post. They object to everything that's done. Yes, deacons, Baptist deacons do this, who were supposed to be leading members out in their church. It is strange, very sure. Is it not strange that all Baptists will refuse to help in a "great cause"? They not only do not give anything for missions, ministerial education, orphan's home, the church, the poor or anything of the kind, but they are too miserably stingy to subscribe for any of them.

Is it not strange that Bro. Knight did not tell us something about devils in the pew? What is a man fit for who has no altar of prayer in his home, hardly ever attends his church, doesn't like any of the preachers much (in fact none), never gives anything to the support of his church, nothing for missions; don't read his Bible much, never speaks to his children about Christ, always has some black, smooty yarns to tell to create laughter, ("the fool is known by a multitude of words," goes in to the blind tigers, buys blind tiger whiskey, gets drunk, swears and wallows in the pit, goes home and abuses a good, pure woman. It is strange, Bro. K., come again.

Is it not strange that Bro. Geo. Whitfield, in answering Bro. Williams October 8th, in THE RECORD, left the sinner occupying such a peculiar attitude? He says "all who hear the gospel could accept Christ and be saved if they would. We see also the absolute necessity of some change in the sinner's disposition or nature to make him willing to come to Christ and accept God's plan of salvation."

If the change is absolutely necessary to his coming, how is he to come without it? It looks to me like you say about this to the sinner: "You can and you can't; you shall and you shant; you will and you won't; and you will be lost if you don't." Bro. Williams may be satisfied with your answer, Bro. Whitfield, but you have left a kink in it. Throw your argument into the form of a syllogism.

All sinners who hear the gospel could come to Christ and be saved if they would. John Jones is a sinner who hears the gospel. Therefore he could be saved if he would. This is what you say in the first place. Take the second argument: all sinners who hear the gospel could come to Christ and be saved if they would. But we see the absolute necessity of some change in the sinner's disposition or nature to make him willing. Therefore he can't come without the change. The supposition is that he will not and cannot come.

Without the personal presence of a living, sanctified entity of individualism, there can be no expressive fellowship. True fellowship, therefore, is the union of present, living, sanctified individuals, baptized by one spirit into one body—and that body, the church, is the Christ. God is love, Christ is God incarnate—hence, the unified church, a body of Christ, is love incarnate; and furnishes the one only basis of fraternity, or brotherhood.

out the change. Hence both propositions can't be true.

RECORD READER.

Group Or Die.

Fellowship, fraternity, federalization—these three; and the trinity, herein, with active love in union-bound is the strength of the militant hosts.

The fellowship of saints has its origin in personal faith in Jesus Christ our Lord, and has its only true expression in a congregated association in the local church, the living inseparable body of Christ. The essential union of the individual, exhibited only in the faith that obeys, is the incarnated establishment of the risen Christ in the earth—in the hearts of sanctified—men and women, and serves the only bond of fellowship and brotherhood.

Without the personal presence of a living, sanctified entity of individualism, there can be no expressive fellowship. True fellowship, therefore, is the union of present, living, sanctified individuals, baptized by one spirit into one body—and that body, the church, is the Christ. God is love, Christ is God incarnate—hence, the unified church, a body of Christ, is love incarnate; and furnishes the one only basis of fraternity, or brotherhood.

To expect the fraternity and co-operation of churches without the fullest realization and appreciation of this divine fellowship and fraternity is to mock Jehovah and deny the essential life of Christ in the soul. The first essential to securing the brotherly co-operation of the churches, therefore, is such a revival of religion as will dethrone religiousness, theories and isms, and allow the sole reign of Him whom to obey is only to love, and whom to love is to obey.

There are religious men and there are religions—there are Baptists and there are Baptists; but who knows the fellowship of saints would never judge divine the bitter body of the battling brotherhood.

The unanswered prayer of Him who offers Himself to atone, would mock the scheme, deny the truth and belie the claim of divine incarnation; to own the prayer of the departing Christ ineffectual as He pleads for oneness of saints, is to own God a failure and sanctified men as fanatics.

Whoever else may not be heard, the son born high priest of Jehovah, pleading in unison with the Holy Spirit in sanctification and belief of truth wrought with the individual consecration, is always heard; which, to doubt, is to own oneself a stranger to grace and fellowship. With such congregations—such churches (ecclesia)—who doubt a fraternity that would surely and safely secure a federalization, moved and directed by the very love of Him who gave Himself for all men? a federalization which would soon fulfill the gospel commission, and going into all the world, preach the gospel to every creature.

lieve that baptism was the one end, and all. He, therefore, sought it, and coming forth half strangled from the water, he leaned against a friendly support, and, so soon as able to speak for spluttering, was heard to exclaim: "Now, thanks to de Lord, I guess I'm ready to spout." (Campbellite, he—Eps.)

What a host of these seem now in white to infest the churches! Unsacred individualism is devilish anarchy, non-fraternal ecclesiasticism is selfish sin, and non-co-operative fraternity is an unholy fraud. While each church is as much a church of Jesus Christ as if there existed no other, and remains truly so were the world full of others, this very fact gives a liberty—not a license—which in eternal unity binds each to a brotherhood with the other with love obligations greater than to be baptized.

Beloved, let me freely speak to you of the mad disintegration and selfish operation of the churches in this, our own loved southland. The Lord is not pleased to have His saints show selfishness in their arrangements for worship and service. The idea that unfriendly separations are approved of God and conduce to the upbuilding of the cause, lacks confirmation. Who studies, without bias New Testament church organization, will learn that while there were churches of Asia, there was only the church at Ephesus, Corinth, etc. That is, the cities and towns had only one church—however many meeting places or houses—and this ideal co-operation attained in adjacent communities to that extent, that co-operative federation secured oneness of doctrine and administration.

I once saw a muld so brightened at an ugly dog that he stilled and backed himself off the other side of the bridge. Brethren, now keep cool, that is just what we have done in many instances—just what we are doing all over this country. We are so frightened of episcopacy that we have just let clear of the bridge. I know a city, spelled with eight letters, where has been a deal of stalling and backing done, and whole State Convention is running one of several weak churches in that city. Brethren, this ought not to be so. It would be more sensible, religious, Pauline, etc., if that city had about three churches—at the most—and were then to federalize so as to do all necessary mission work. I know more than that, brethren. I know two churches only three miles apart; one of which has a preacher to visit them two Sun days in each month, and the other has a resident minister giving all his time to the one church, while the State Convention pays half his salary.

The two communities are easily and closely related. Brethren, these things ought not so to be. These two churches should have the same pastor, and through his well organized work, there could be preaching every Sunday in each pulpit, while a small school of the prophets could prove a stimulus to other churches and communities.

Having said this much, I promise more. Brethren, we must group or die.

Yours,
J. R. HODGES.

Now Pastor in Mississippi.

I have the honor of being identified with the Baptist interests in the low ground of Mississippi. I left my field in Alabama to come to this State, being called to the Laurel Baptist church for half time. Last Sunday was my first service as pastor—had two good services both of which were largely attended. Morning subject: "The trust committed to the preacher." Night subject: "The duty of the church to her pastor." Myself and family have been cordially received and the brethren of the church of town continue to show their appreciation of us by sending us such things as we need. We are well supplied with groceries for at least two months. I will possibly take some other work in addition to this. I enter on the work in this State hopefully and feel at home. I had the pleasure of being associated with Bro. Bowen, a good man of splendid ability. I congratulate the Ellisville church on having this Godly man as their pastor. I hope to meet more of the brethren of the State at the annual convention and associations. Any information from the brethren relative to the work in the State would be thankfully received.

Fraternally your brother,
L. H. HUFF.
Laurel, Miss.

Missouri Notes.

THE GENERAL ASSOCIATION.

This important body held its 62nd annual session last week at Cape Girardeau, near the place where the first Baptist church west of the Mississippi was established a hundred years ago, under the auspices of the Baptist Historical Society. A centennial programme of great interest was executed, celebrating that notable event. Dr. W. Pope Yeaman was chosen moderator for the 20th time, and presided with his pristine suavity and grace. The attendance was not large as the place of meeting was remote and difficult of access. The collections were something astonishing, notwithstanding. The many interests under its fostering care were reported as progressive and prosperous. Contributions to missions, district association, State, home and foreign, amounted to \$50,000.

The schools have opened well. There are more than a hundred students for the ministry at William Jewell College, 12 at Grand River, some at Lagrange, besides 20 from this State at the Seminary, with others at Chicago University and Rochester. These institutions had representatives with us this year who added to the interest of the session.

Prof. A. T. Robertson easily took what was perhaps the best collection ever taken in the body for the theologues at Louisville. There were only incidental allusions to the Whitsitt matter during the meeting.

PASTORAL CHANGES.

Rev. J. M. McManaway has recently accepted the care of the church at Fayette, Mo. The first church, Louisville, Mo., is pastorless. Rev. D. T. Denman has resigned the Hannibal first, where he has been for some years, and will accept an important charge in Milwaukee, Wis. Rev.

Jas. Reid, of St. Charles, has been called to Jackson, and will probably accept. Negotiations are pending between Rev. J. S. Kirtley, of Delmas Ave., St. Louis, and a large church in the South, which will probably result in his removal from the State. Missouri will sustain severe loss. In Denman and Kirtley. They have become identified with much of the denominational work, and were especially prominent in the B. Y. P. U.

REVIVALS.

Rev. H. M. Wharton has recently conducted meetings of great power with churches in Columbia, the seat of the State University. The Baptist church there, of which Dr. G. W. Hatcher is pastor, has had valuable accessions from the meeting.

Rev. T. J. Davenport, of Tennessee, recently conducted services for Rev. J. D. Hackes, of Bowling Green, which were attended by great crowds who were much profited by the eloquent and fervent preaching of the visiting brother.

CHANGES.

The Mission Boards appointed at Cape Girardeau have announced changes in the conduct of their work, which will probably meet with general approval. One secretary for home and foreign missions instead of two as heretofore; and an office secretary for State missions instead of a field secretary, are expected to reduce largely the expenses of these boards next year.

Permit me to congratulate you on the great improvement in THE RECORD, and to wish for you that large measure of success you deserve in this long step forward.

J. M. McMANAWAY.
Fayette, Mo.

Notice.

DEAR RECORD:—Let all come that will and they will be met at the depot with conveyances to carry them out to the fifth Sunday meeting at Clear Creek.

W. Z. WEST.
Shubuta, Miss., Nov. 12.

A Remarkable Map of the Polar Regions.

Early in the present year there was printed at the Hydrographic Office a large map of the Arctic regions. It is about four feet in diameter, and gives the outlines of the northern shores of all continents surrounding the pole, and of all islands discovered in the Arctic ocean up to the present year. The dot at the center of the map represents the North Pole. Surrounding this is a circle representing the northernmost point reached by any human being so far as any records were available up to the time of publication. This represents the latitude 83 degrees, reached in May, 1882, by Lieuts. Lockwood and Brainard, of the Greely expedition.

The recent return of the Norwegian explorer, Nansen, would necessitate the drawing of a still smaller circle about the Pole, as this intrepid explorer, after leaving his ship, the Fram, which was frozen in the ice, made his way with a single companion and his dog sledges nearly two degrees nearer the pole than Lockwood and Brainard had reached. From the map all the continents are shown.

Continued on page 7.

We have a good letter from Rev. J. N. McMillin, now in the University of Virginia, in which he says: "The work we undertook more than a year ago is a costly thing; but in the long run we believe it will be worth all its costs. I think the improvement in THE RECORD is marked, both as to its appearance and general make-up." We are glad to hear

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JOHN D. BURGE.

It is by far the best piece of color work the *Companion* has